

Church News.

ADDITIONAL.

FROM ROSENA, CAL.

Brother J. M. Bowman of Ohio came to Rosena according to previous arrangements Nov. 9, 1895. Commenced preaching on Sunday morning, November 10, at 11 A. M. and at 7 P. M. Continued services each evening during the week. Saturday evening we held our love feast at 6 P. M.; eleven communed. Quite a few of our members were not present. Sister Slotter son and daughter could not be present on account of circumstances which they could not control; neither could Sisters Eshlaman and Dubble, S. L. and M. Nicholson, etc. Sunday morning came, we met promptly at 10 A. M. for Sunday-school. Sister Louisa Alanbaugh, our superintendent, opened school with prayer. At 11 A. M. Brother Bowman addressed quite a large and attentive audience from I John 5: 9, 10. It was a grand discourse, backed by more than mortal energy. Services again at 7 P. M.

To-night Brother Bowman handled the subject of Infidelity without gloves, gave saint and sinner their portion in due season. Brother Bowman has proven himself a workman rightly dividing the word of God. He is a man whose heart is renewed by divine grace and whose sentiments are derived from the sacred oracles of divine truth. Our meetings throughout were a grand success. In behalf of the Brethren church at Rosena, California, I extend our heart felt thanks to God the Father of our Lord and Saviour Jesus Christ, and also brother J. M. Bowman, for those God sent meetings, yes Gospel meetings. Come again Brother Bowman, You have made many friends here, God bless you. Last but not least, we feel grateful to our California Mission Committee for sending brother J. M. Bowman to hold this God-sent meeting. We did all we could by way of raising money for the mission work. I would just say to those of our members who were not present at this meeting to help the mission cause. If they have something to give, please send it to Elder Wootz of Lathrop, California. Brother and Sister Holsinger are members of the Rosena Brethren church and we were very sorry that they were not present with us during these meetings. All these meetings were held in Brother and Sister Holsinger's house in Rosena. "Grace be with us all, Amen."

JOHN NICHOLSON.

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Jas. A. Froude.*

UNSEEN HELPERS.

They are many, and we can count on them. It is the sure consequence of the divine constitution and government of the world that the "stars which fought in their courses against Sisera" drop their sweet influences on those who obey God, and that the grand result and outcome of the whole system is that "all things work together for their good."

Many of these unseen aids are intended to operate without recognition on our part. "God giveth to his beloved in their sleep." He sends his rain upon the thankful and the unthankful. Whether we note them or not, his mercy and his provisions for us meet us in the corners and angles of our need, at the sharp turns of life; and even in the full tide of prosperity it is probable that by far the larger part of what we get, of what we enjoy, and of what we achieve, is due to the unrecognized helpers God has appointed to meet us.

It would be an amazing view we should have of the network of events could we open our eyes and trace things to their sources; could the agents and agencies that God's will in the silent and transparent atmosphere of life suddenly become visible to us as they did to the prophet's servant.

"Lord, open his eyes, that he may see," was a good prayer for him, and it is a good one for us. It is good to know that God's helpers are present, unseen, in life; that nature, providence and the world of grace are full of them, moving in bright legions and well-ordered ministries, all seen and open to the eye of God, though unrecognized by us.

But there are times in life when we need more than this. The dim vision of the unseen helper and the unrecognized ministration fail. The prophet's servant, in his experience, is our brother man. No doubt it was a weakness in him that he could not trust God without seeing the fiery chariots that filled the mount; but it was a weakness that he needed not to be ashamed of. We share it with him. We all have moments of want and weakness, when the supreme need is an open eye to see the unseen helpers.

The only fault to be found with the prophet's servant is that he was a man of worldly mold, and the revelation had to be made to him through his eyes. But all the same, the recognition of what surrounded him was a revelation of strength. The unseen helpers were no more and no stronger than before; but they were recognized, and in that recognition the strength and blessing of their bright and strong ministry came to him.

The prophet's elevation above his servant was that he recognized the unseen helpers. He knew they were around him, and that he might throw himself with confidence on them. The Hebrew word for prophet means the man with the "uncovered ear." There was in him the deeper organ of faith and the still voices of Heaven translated themselves to him in a language which the finer sense of the "uncovered ear" could understand.

The unseen helpers are around us, multitudinous, efficient and sufficient. It is our recognition that fails. "Lord, open our eyes, that we may see," is a good prayer; but a better one is, "Lord help us to open our own eyes." It is what we read into things from the deep and divine treasures in our own minds that makes them worth seeing. To the eagle gazing at the sun it is only a blazing orb, and the dog baying the moon sees nothing in the whole array of the nightly sky but glimmering lights that disturb his dreams. Kant looked up to the same skies, and said that two things awakened his perpetual wonder—"the starry heavens above him, and the moral law within him." The unseen helpers are here; but it requires a believing soul to find them and to get the good of them. The telescopic vision that brings them near in beauty, power and ever-present ministration is faith.

The official maps of the battlefield of Gettysburg display a surprising number of signal stations. In each there was a vigilant corps, watching the circumference of the field far off to the horizon as far as the eye could reach. They were there, not to look for enemies, but for friends. And when they caught sight of the rolling clouds of dust which enveloped them, they sent out over the field, through all the roar of desperate combat, the cheer of victory that the unseen helpers were in sight.

Something like this is the vigilant faith which opens the believer's eye to the unseen helpers. He must learn to look steadily and hopefully at the cloud as well as the open sunshine. God's helpers come often wrapped in the cloud. They may have some ministry which will operate for our good, whether we see them or not. But alas! the pity of it, when God's servant, in his need, like the prophet's servant, has all his trouble to bear, and no vision of the helpers in the mount to aid him. What a victory it is when the truth breaks into his mind, and when the dull blank of life shines with the potent ministrations of the unseen helpers. Blessed is the life into which God sends them. Yet more blessed the life which has in itself the power to rise to the discovery of them.